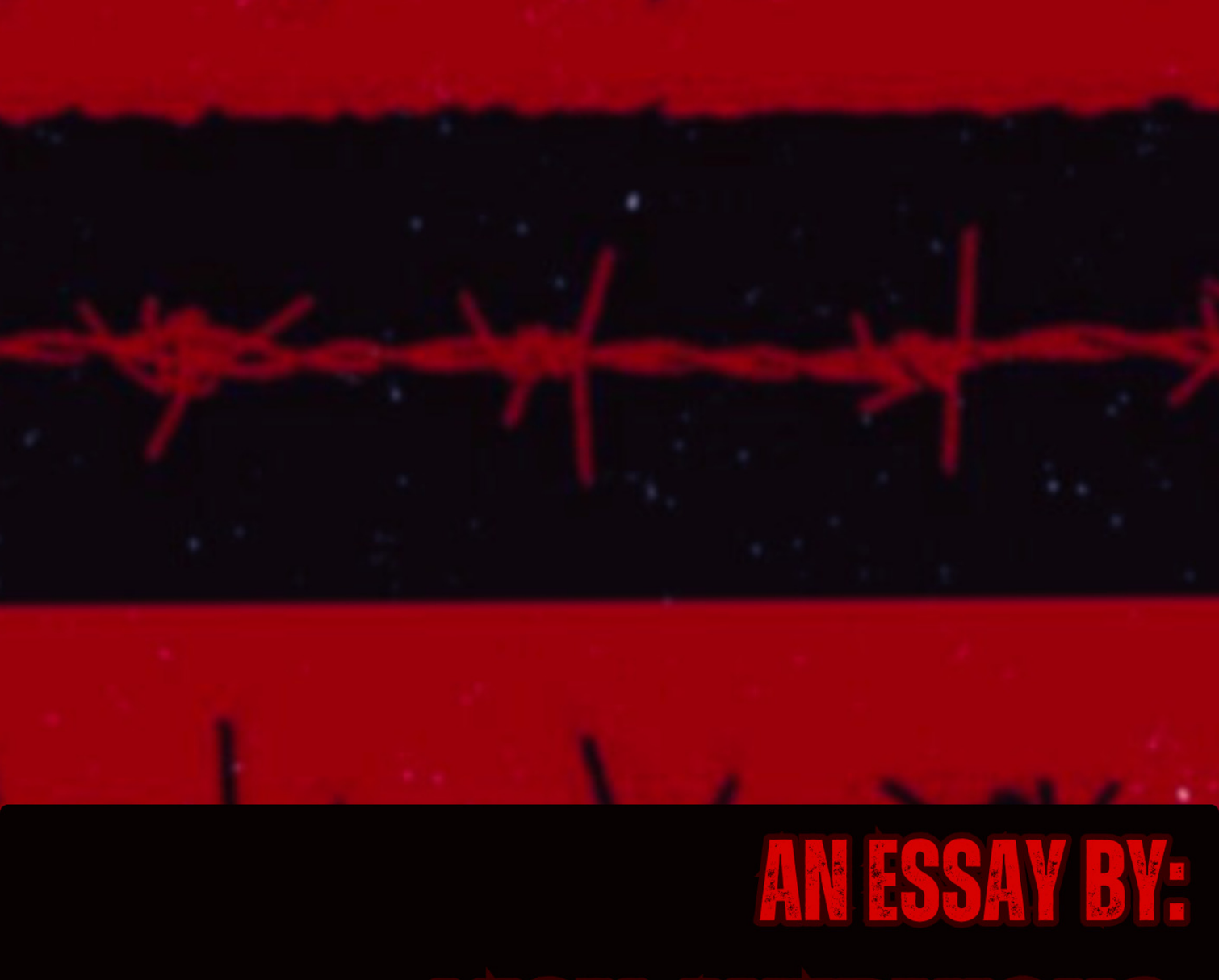
THE ANARCHIST MANIFESTO



AN ESSAY BY:

LEON AVERNICUS

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Leon Avernicus

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“Each individual is a cosmos of organs, each organ is a cosmos of cells, each cell is a cosmos of infinitely small ones; and in this complex world, the well-being of the whole depends entirely on the sum of well-being enjoyed by each of the least microscopic particles of organized matter.”

— Peter Kropotkin, from “Anarchism: Its Philosophy and Ideal” (1896)

“The very cannibalism of the counterrevolution will convince the nations that there is only one way in which the murderous death agonies of the old society and the bloody birth throes of the new society can be shortened, simplified and concentrated, and that way is revolutionary terror.”

— Karl Marx, from “The Victory of the Counter-Revolution in Vienna” (1848)

“To revolt is a natural tendency of life. Even a worm turns against the foot that crushes it. In general, the vitality and relative dignity of an animal can be measured by the intensity of its instinct to revolt.”

— Mikhail Bakunin, from “On the International Workingmen's Association and Karl Marx” (1872)

TO THE READERS

Before I digress, allow me to offer you, dear reader, a few reflections.

This is neither a scathing critique nor a sharp-edged exposé. Everything conveyed here is palpable, and this work is not intended to provoke scrutiny or invite controversy. My purpose is to illuminate the forces shaping our civilization—forces both urgent and singular. While these issues may not be resolved today, tomorrow remains within our grasp. Thus, we must not squander opportunity, reader. We must pursue our self-interests rather than passively watching as society strips us of our courage. Do not, under any circumstances, allow the State to seize it!

One essential matter to address is the intent of this manifesto. I do not present this as a rallying cry for corporate upheaval or organized revolt. Rather, it serves as a vehicle to enlighten and embolden individuals—those with an insatiable thirst for self-determination and personal sovereignty. The mere act of awakening to this truth will inspire insurrection, not through collective rebellion but through the assertion of one's own will. Indeed, reader, this manifesto prescribes no singular course of action. It merely affirms that any means one

deems necessary, whether violent or pacifist, is justified. After all, we cannot blindly rely on change to emerge from neutral, sanitized channels. Those in power must always contend with the threat of upheaval; otherwise, the Unique risks becoming little more than a docile lamb.

Furthermore, always pursue the path that aligns self-interest with the pragmatic pursuit of an anarchist society. Keep this principle close, reader. I bear no responsibility for your actions—your choices are yours alone, guided by your own desires. But understand this: if you must wield force or risk your very soul, let it be only in the name of your own selfhood!!

INTRODUCTION

It is essential to clarify the intent of this publication. This is not a manifesto designed to incite corporate upheaval or societal revolt. Rather, it is a medium crafted to enlighten and empower individuals. Its purpose is to inspire the pursuit of self-interest and rekindle the flame of individuality. This realization alone can ignite a personal revolution—not through collective defiance, but through the awakening of the Unique. Indeed, this work advocates the relentless pursuit of one's aspirations, by whatever means necessary, whether through peaceful resolve or decisive action. Progress, after all, rarely arises from neutrality or sanitized endeavors. At times, disruption becomes essential, for if individuality is suppressed, we risk succumbing to passive conformity.

Above all, let self-interest be the compass that guides your actions, always pointing toward the formation of a practical and anarchistic society. Hold fast to this principle, reader. Understand that I bear no responsibility for the choices you make—those choices are born solely from your own self-interest. But take heed: if you must resort to force or hazard

your soul in the process, let it be in the service of your unique self.

The arguments laid forth in these pages will not merely critique but will unmask, with uncompromising precision, the afflictions that torment humanity and the mechanisms that bend the Unique into submission. This work seeks not only to expose the threats that endanger your self-interest but also to fortify your confidence in the beliefs you may have questioned under the weight of societal oppression. It will empower you to grasp the true nature of our civilization and respond accordingly.

I have no regard for those of wealth who choose to engage with this challenge. Wealth does not guarantee worth. Yet, anyone willing to reshape society for the cause of liberation is welcome in this insurrection, for that is precisely what this is: a challenge to the entrenched order. Continue reading, and you will uncover the insights necessary to transform your will into reality—provided it serves your self-interest. Do not waver. Persevere in your defiance of the State.

Throughout my life, I was deceived about the true nature of Man. I was blind to the reality of our pursuits, shielded by a misguided faith instilled from childhood. We were taught to believe that our world cherishes individuality and rewards perseverance. Yet, the unique have been conditioned to submit to a system—capitalism—dominated by the indifferent, whose sole purpose is to reduce society to a mass of thoughtless collectivists, incapable of autonomous thought. Individuality, self-interest, and uniqueness are not nurtured but exploited by the State for its own perpetuation. It was this awakening that compelled me to reject such deceptions and align myself with those who seek authentic liberation—the insurrectionists.

I cannot endure what Man has become. I stand in defiance of their doctrine—a doctrine that foments division, reduces man to an economic and social category, and strips

him of his inherent power. We are conditioned to accept this servitude passively, while dissenters are dismissed as naive or incompetent. The hypocrisy embedded in their rhetoric is glaring. Recognizing that rejecting this system aligned with my self-interest, I broke free and embraced anarchy—a path where I answer only to myself and my desires. That decision granted me a profound sense of individuality and unwavering self-assurance.

I believe anyone can claim that same freedom, should they possess the will to pursue it. This is why I choose anarchy over totalitarianism, for only through the unrelenting pursuit of self-interest can genuine liberation be attained.

I: FROM FEUDAL FIELDS TO CORPORATE TOWERS

> "...when every one is to cultivate himself into man, condemning a man to machine-like labor amounts to the same thing as slavery. If a factory-worker must tire himself to death twelve hours and more, he is cut off from becoming man. Every labor is to have the intent that the man be satisfied. [...] His labor is nothing taken by itself, has no object in itself, is nothing complete in itself; he labors only into another's hands, and is used (exploited) by this other."
>
> — Max Stirner, from *The Ego and Its Own* (1844)

Previously, our world operated under a vastly different system—feudalism. This rigid, class-based hierarchy consisted of serfs, knights, aristocrats, and royalty. Though undeniably fragmented and flawed, it endured for centuries. Over time, the Industrial Revolution introduced the concept of a free market and a more fluid social structure. Innovations such as mechanized factories and electricity accelerated this transformation. Consequently, capitalism emerged, displacing the antiquated caste system of the Middle

Ages. At first glance, this new framework seemed promising. The poor could now pursue careers once unattainable under feudalism, and the elite appeared to wield less oppressive authority over the lower classes. Yet, this optimism was misplaced as capitalism's true nature began to reveal itself.

Ironically, capitalism did not eradicate systemic inequality—it merely reshaped it. While offering more flexibility than feudalism, it continues to divide society into two distinct classes: the bourgeoisie, who accumulate wealth and dictate the system, and the proletariat, who labor to sustain it. This division stifles individuality and self-determination—a reality that endures to this day. Rather than distributing wealth based on merit or necessity, capitalism disproportionately enriches the elite while impoverishing the underprivileged. This systemic imbalance worsens as the interests of the bourgeoisie consistently outweigh those of the majority.

How, then, did such a system gain widespread acceptance? The answer lies in capitalism's most seductive promise: that relentless effort leads to prosperity. Yet this notion is a carefully crafted illusion. In practice, capitalism serves as a mechanism to keep the proletariat toiling while the bourgeoisie amass ever-greater wealth. By perpetuating this illusion, the system shields itself from scrutiny, reducing individuals to mere instruments of production.

Beyond economic division, capitalism erodes individuality. It conditions people to chase fleeting material pleasures, fostering a pervasive sense of emptiness. These superficial comforts bind individuals to the system, rendering them docile and easier for the bourgeoisie to control. In the end, this serves capitalism's ultimate objective—profit maximization.

A significant flaw lies in the unchallenged belief that the free market is the most

viable and beneficial economic model. This assumption is fundamentally flawed. While the free market offers certain advantages, they pale in comparison to the systemic inequities it perpetuates. Chief among these is the disproportionate power it grants the bourgeoisie, enabling them to exploit the working class without consequence. Those who resist face unemployment, poverty, and destitution. This coercion undermines self-determination, enforcing compliance through fear. The resulting hierarchy ensures that the bourgeoisie maintain control while the proletariat remains subjugated.

Another critical flaw is the privatization of land and industry, a pillar of the free-market system. Privatization allows the bourgeoisie to exploit natural resources while evading regulations meant to safeguard the environment. This reckless pursuit of profit accelerates the global climate crisis, imperiling humanity and countless other species. Why, one might ask, do the bourgeoisie persist in such destructive behavior despite knowing its long-term consequences? The answer is simple—they prioritize short-term profit over the survival of future generations. This disregard for the greater good underscores capitalism's inherent flaws.

Contrary to popular belief, capitalism does not foster individuality or freedom. Instead, it enforces conformity and systematically suppresses alternative economic models, branding them as inferior. This narrative, carefully propagated by the bourgeoisie, ensures widespread compliance and stifles dissent. Capitalism's coercive nature forces individuals to labor within the system under the constant threat of poverty, hunger, or worse. In doing so, it subordinates personal autonomy to the interests of the ruling class. It is in humanity's best interest to challenge this system and seek alternatives that align with individual needs and aspirations.

How, then, does one justify the claim that capitalism champions individuality and

autonomy over systems like socialism or communism? To answer this, one must examine capitalism's true purpose: to generate profit by maintaining a steady labor force. The system does not sustain itself through the efforts of the bourgeoisie alone—it relies on the proletariat, whom the ruling class manipulates through rhetoric, restrictions, and corporate propaganda. By promising freedom and opportunity, the State ensures compliance, preserving the system's dominance.

In truth, capitalism betrays its professed ideals. Rather than fostering individuality and self-interest, it cultivates conformity and subservience to the ruling elite. This dynamic deepens societal divisions and accelerates capitalism's own decay. Ultimately, it sustains itself by perpetuating the illusion that hard work leads to prosperity for all.

Yet this promise is a fabrication. In reality, capitalism functions as a mechanism to keep the working class in perpetual toil while the bourgeoisie consolidate power. This is their self-interest, after all. Capitalism wields this illusion as a shield, concealing its ultimate purpose: to diminish individual agency and reduce humanity to mere instruments of production.

II: AGAINST THE PSEUDO-SELF: HOW THE STATE MANUFACTURES IDENTITY

> "So long as the laws remain such as they are today, employ some discretion: loud opinion forces us to do so; but in privacy and silence let us compensate ourselves for that cruel chastity we are obliged to display in public."
>
> — Marquis de Sade, from *Philosophy in the Boudoir* (1795)

Another pressing issue to confront is the disillusioned, disaffected, unsettled, and fervent state of contemporary political theater. While political systems diverge across the globe, men face a universal obstruction that hinders their pursuits—the State's relentless exploitation upon its people. Illustrations of this include the vast web of Machiavellian traits coerced onto the people, ratifying legislation that chastised liberties and might, and demanding unwavering allegiance to caste-bases hierarchy—one deliberately fashioned to plunder any and all remnants of individualism.

Partisans are egregious deceivers, much like the tyrant's they subscribe to. While personal gain often drives dishonesty in ssitsutions which would warrant base on rationali self-interest, partisans sullt themselves beyond the common man:s wildest fantasies.

Genuine self-interest would naturally encourage mutual aid among men for higher turnout for prosperity, yet partisans reject this voluntary obligation wholly, prioritizing an egotistical need to climb atop higher peaks by aay means afforded. This inversion leads to their ascent and our decline, transforming civilization into a mechanism that obstructs individuals from pursuing their full self-interest. The State operates unrestrained by the limitations imposed upon individuals, while its auxiliary factions struggle under these constraints, ultimately surrendering to an inescapable reality that no individual is permitted to defy. Falsehoods, propaganda, and coercion—tools wielded by the State—serve as the signatures of an unscrupulous regime, advancing its self-interest at the Unique's expense.

Mandates, aphorisms, and intellectual constructs are, by their nature, inherently opposed to individual self-interest, yet many fall victim to these fabrications when their unique is substituted with their *peudo-self*. Immaterial constructs—law and order, theism, self-discipline, Judeo-Christian values, and so forth—are mere illusions prioritized by the pseudo-self, designed to submit the masses into docility. One ought to recognize the peril these pose to oneself. The pseudo-self, in actuality, is not oneself but the anti self of oneself, a manufactured Identity imposed by the State. It's not born of Nature's choosing; it's a conditioned state of oneself and, in terms of evolutionary importance, would be rather determintlal to adaptability and hierarchy of needs They do not originate from individual thought but manifest as the will of the State's collective apparatus. Consequently, the limited power an individual possesses is rendered insignificant, and in turn, they unconsciously adopt these illusions, embracing even grander falsehoods such as the notion of higher purpose and other abstract fantasies. Only when one fully comprehends that these constructs exist solely to weaken the Unique through insidious coercion can they begin to distinguish themselves from the hive mind of the State.

The division of humanity into rigid classes is fundamentally antagonistic to individual autonomy, which holds greater power than the State and its institutions. Yet tragically, the Unique is repressed via societal peer-pressure that emphasizes status, in spite o its material lack thereof,and hierarchial classification. It is against one's self-interest to embrace a system that directly opposes personal autonomy; yet, this system systematically strips individuals of their power and reallocates it to the State, where personal significance holds no value beyond serving the ruling structure. Ultimately, a class-based civilization exists only to reinforce the authority of the State. Thus, those who seek true autonomy must resist the very framework that feeds the pseudo-self with such psychosis. If one naively believes that the world can simultaneously uphold hierarchies amd classes in constant power struggles and wishfully believe they're a free man, they're blissfully incognizant to how deeply victimized they are at the pseudo-self's behest—and which the State implanted within themselves to make for weaker, more easily influenced subjects.

Building upon these points regarding our bureaucratic environment, one inevitable repercussion arises as a direct consequence of capitalism—coercive totalitarianism, which prioritizes the State's self-interest over that of the Unique. This doctrine is masked behind constructs such as aphorisms, mandates, and other illusions fabricated and enforced by the State, rather than originating from the Unique. Through the oppressive imposition of these constructs, individuals are reduced to mere serfs under its authority, their power stifled in favor of submission to the State's whims. Such submission serves no purpose and must be opposed—even through violence if necessary.

To begin with, individuals who openly criticize the State, such as anti-fascists, are met with relentless denunciation from both the State and those who unquestioningly align with its agenda—colloquially referred to as "bootlickers." The reasoning behind this is

simple: anti-fascists pose a direct threat to the State's interests. In response, the State seeks to discredit these dissenting voices by labeling them as criminals, tarnishing their legitimacy and thereby explaining the widespread aversion toward such individuals. In effect, the State justifies its own actions as constitutional while branding the actions of dissenting individuals as unlawful.

Moreover, these institutions not only devalue the Unique but actively suppress them while granting the State greater freedom. As a result, the State consolidates its power over the Unique, transforming them into mere servants of its agenda. For instance, a person is expected to comply with laws imposed by the State, despite having no say in their creation. Should they defy this system, they are branded as criminals for refusing to abide by the State's uncompromising edicts. They find themselves ensnared by the State's interests, forced either to abandon their own or face imprisonment and societal ostracism for the remainder of their lives.

Eventually, the Unique will inevitably yearn to pursue their self-interests, as this desire cannot be suppressed indefinitely. If not, they risk falling into mental despair due to the constraints forcibly placed upon them by the State. Therefore, one must break free from the societal structures imposed upon them and reclaim their individuality, rather than laboring endlessly in service to the State.

III: THE ECHO CHAMBER PHENOMENON: RISE IN ONLINE EXTREMISM

In recent times, there has been an unsettling rise in the prominence of online extremism, particularly within the spheres of white nationalism and involuntary celibacy. One disturbing thread that weaves these radical ideologies together is the insidious tactics they employ to perpetuate their corrosive beliefs. Central to this strategy is the creation of echo chambers—enclosed spaces where individuals, isolated from opposing viewpoints, rally together in their shared discontent and extremist perspectives. These chambers offer not just solidarity but a dangerous reinforcement of radical views that can drive individuals, already teetering on the edge of mental instability, to commit acts of violence against those they deem "enemies." The targets of such aggression, almost always marginalized groups, bear the brunt of this irrational fury, even though they are utterly undeserving of such hostility.

Equally troubling is the role the media plays in fueling this fire. Instead of confronting the issue head-on and attempting to extinguish the flames of extremism, the media often exacerbates the situation. In its rush to cover and sensationalize violence, it

inadvertently invites imitation by others who are equally unmoored from reality. The media, like a profit-driven behemoth, prioritizes spectacle over substance, feeding the cycle of violence rather than breaking it. In this environment, the State's role as an authority figure seems just as ineffectual, incapable of addressing the moral crisis at hand. This leaves us, as individuals, with the responsibility to take matters into our own hands—disregarding the hollow decrees of the State and charting our own course guided by principle, for as long as we follow the status quo, these forces will only continue to flourish.

But let us not lose sight of what this battle truly entails. As an ardent individualist, I cannot, in good conscience, advocate for resorting to the same tactics as the fascists or the State. To do so would be to lower ourselves to their level, diminishing our integrity and distorting our cause. Instead, our fight must be grounded in truth—the truth that exposes the lies perpetuated by both the State and these radical factions. We must resist the temptation to manipulate or deceive, for such tactics will only dilute our message and undermine our legitimacy. Humanity’s greatest weakness lies in its ability to deceive, to twist the facts for personal gain, but if we succumb to this same moral decay, we will forfeit the very principles we seek to defend.

The only weapon that remains in our arsenal is truth. Though we are outmatched in terms of resources and power, the clarity and righteousness of our cause can resonate far beyond the material might of the State. If we hold fast to this truth—unyielding, unswerving—we may yet turn the tide. Let it be this truth that propels us forward, not the corrosive lies that threaten to drown out the voice of reason.

IV: A.C.A.B.

ALL COPS ARE BASTARDS! ALL COPS ARE BASTARDS! ALL COPS ARE BASTARDS!

The enforcers of the State—pigs in their uniforms, badges, and guns—exist solely to uphold the interests of the system. They are not here to serve the common man or woman, but to maintain the hierarchies that oppress and subjugate us. Their role is not to protect, but to enforce. They represent the face of the State's authority, a faceless machine of coercion, indifferent to the suffering of those they oppress. They eagerly enforce laws that are antithetical to individuality, and when you dare challenge these rules in pursuit of your own freedom, you are branded a criminal, an enemy of the State.

Consider, for a moment, the undeniable truth of their actions: they regularly incarcerate the innocent, unjustly imprison the mentally ill, and perpetuate the systematic degradation of marginalized groups. They protect the powerful while imprisoning the weak. They seize those who stand for justice—our comrades in anti-fascism—while permitting those who represent the fascist agenda to roam freely, unchecked. Their corruption, their unrelenting cruelty, is reason enough for us to resist. But beyond this, they are masters of

deception. They ensnare individuals into self-incrimination, making a mockery of justice while perpetuating the State's control. How can we trust such an institution—one built on lies, manipulation, and a constant subjugation of the Unique? Only the sycophant, the servile tool of the State, would extend any faith to these agents of oppression.

And let us not forget the State itself. The very apparatus that binds us in chains and locks us in the cages of its construction. The police are its agents of fear and submission, using terror to control and divide. It is they who have cultivated the system of surveillance, violence, and inequality we live under. They serve the State's interests—interests that are entirely opposed to the sovereignty of the Unique. When you place your faith in them, you surrender yourself to a system that thrives on your subjugation. But what is your choice, then? Do you submit to this vile institution, or do you reclaim your autonomy? Do you keep the chains of the State intact, or do you break them and stand unshackled in your full, uncompromised humanity?

It is time—no, it is past time—to resist. Do not wait for the State to soften, for it will not. The police will never protect you. Their existence is predicated on keeping you enslaved, on keeping you afraid. Oppose them, dismantle their ranks, and let them feel the fear they have inflicted upon us for so long. Let them tremble, for it is our resolve and our unity that will strike the greatest fear into the heart of the oppressor. If imprisonment is the price of standing firm in our beliefs, then so be it. Let it serve as the final, undeniable proof of the State's contempt for the Unique, for freedom, for truth.

We will not bend, we will not bow. Their insignia—whether it be badge or uniform—means nothing. In my eyes, an officer is nothing but refuse, a tool of the oppressor, no different than the shackles they impose. Resist with every ounce of your being. Stand tall, stand united, and do not falter. For when the State falls, so too will the

institution of the police. And in their place, the power of the Unique shall rise, unbound, unstoppable, free.

V: THE DECONSTRUCTION OF CLASS TOWARDS VOLUNTARY ASSOCIATIONS

> "I say: liberate yourself as far as you can, and you have done your part; for it is not given to every one to break through all limits, or, more expressively, not to everyone is that a limit which is a limit for the rest. Consequently, do not tire yourself with toiling at the limits of others; enough if you tear down yours. He who overturns one of his limits may have shown others the way and the means; the overturning of their limits remains their affair."
>
> — Max Stirner, from *The Ego and Its Own* (1844)

Civilization, weighed down by pervasive afflictions, traces its maladies to their constitutional roots—namely, the rigid social classes and oppressive institutions that smother the Unique, stripping him of his inherent self and replacing it with an identity manufactured by the State. It is, therefore, in the highest interest of the Unique to seek the dissolution of these classes and structures. No identity should ever be imposed upon the self unless it emerges organically from the Unique's own desires. For identity, in its truest form,

is not an imposition but a reflection of the self's own volition. If the Unique refuses to adopt an identity, it remains nothing more than an illusion conjured by the State, incapable of altering the core essence of the individual.

The State, as ever, is the grand architect of imposed identity. It molds the Unique into a cog in its relentless machinery, not out of benevolence, but to perpetuate its own existence. Through classes, institutions, and ideology, the State implants a false sense of belonging in the Unique, deceiving him into believing that this imposed identity is justified, even necessary. Yet, beneath this artifice, the Unique longs to break free. But freedom is not granted—it is taken. When the Unique attempts to reclaim his autonomy, the State retaliates with violence and incarceration, branding him a criminal for daring to defy the chains forged to bind him. These restraints serve one purpose only: to make the individual subservient to the elite, ensuring that power never leaves their grasp.

The ideal civilization, from the vantage point of the Unique's self-interest, would be one where class divisions and coercive institutions are obliterated. In such a society, people would adhere only to agreements they willingly accept, forged through mutual harmony and not imposed through force. Only in this realm of voluntary association could the Unique thrive—free from the constraints that suffocate his pursuits and diminish his autonomy.

To realize such autonomy, there is no alternative but the abolition of these oppressive entities. This struggle requires action, not idle contemplation. It demands rebellion, not compromise. And when the moment arrives—when one is disarmed by the system—the response must be resolute defiance, an unrelenting refusal to submit.

In the aftermath of this dissolution, a new horizon emerges: the formation of a "Union of Egoists," a radical departure from conventional communes and collectives. Unlike communes, which often fall prey to ideology and hierarchy, a Union of Egoists is defined by

voluntary association, direct democracy, and the absence of imposed authority. Its principles are straightforward yet profound:

1. Voluntarism as its cornerstone—each member participates only as long as it aligns with their self-interest.
2. Power remains decentralized, ensuring that no authority can rise above the collective of Uniques.
3. Governance, if it can be called such, is fluid and leaderless, grounded in direct democracy.
4. Above all, a Union of Egoists must never harden into an institution—lest it betray its very essence and devolve into the very tyranny it seeks to escape.

Yet, vigilance is required. Without a constant awareness of self-interest—both one's own and that of others—a Union of Egoists, like any collective, risks being corrupted. The descent into capitalism or fascism is not an impossibility but a lurking danger that must be kept at bay. Complacency breeds decay, and without careful stewardship, even a Union of Egoists can succumb to the very forces it initially opposed.

One of the greatest strengths of these unions is their potential synergy with communes. While communes and Unions of Egoists differ fundamentally, their alignment can foster mutual benefit, advancing the self-interest of both parties while laying the groundwork for a society where autonomy reigns supreme. Contrary to the erroneous belief that man is inherently selfish to the detriment of others, true egoism does not necessitate exploitation. On the contrary, when individuals pursue their authentic self-interest, it often harmonizes with the interests of like-minded others. The notion that self-interest is

inherently destructive is a fabrication perpetuated by the State to maintain its grip on the populace.

We become more selfish only when coerced to act against our own desires—when forced into submission by the mandates of the State. In such an environment, greed festers, and genuine collaboration dissolves. However, in a Union of Egoists, where participation is voluntary and interests are aligned, greed diminishes. No one is compelled to act against their will; instead, individuals come together only when it serves their mutual benefit. The result is not a collective of self-serving tyrants, but a union of harmonious individuals who collaborate to achieve their shared goals.

For this reason, it is in the self-interest of all who seek freedom to support the alliance between communes and Unions of Egoists. In doing so, they not only advance their own desires but also contribute to the emergence of a world where coercion is extinguished and autonomy reigns supreme. The road is treacherous, but the rewards are immeasurable—a civilization where the Unique is no longer a subject of the State, but a sovereign unto himself.

VI: THE METAPHYSICS OF MIGHT IN MAN VS. THE STATE

> "A real subjection is born mechanically from a fictitious relation [...] He who is subjected to a field of visibility, and who knows it, assumes responsibility for the constraints of power; he makes them play spontaneously upon himself; he inscribed in himself the power relation in which he simultaneously plays both roles; he becomes the principle of his own subjection."
>
> — Michel Foucault, from *Discipline & Punish: The Birth of the Prison*

Man thrives not in prosperity but in submission, for his fictive power is merely the byproduct of his capitulation. He who reduces Man to a vessel of labor, stripped of autonomy, wields institutionalized might—an external force, influenced by power structure, that transforms the Unique into a commodity, mass-produced, consumed, and discarded. His aspirations, no matter how noble, are rendered irrelevant by a State enamored with the spoils of exploitation. When a man's material value exceeds the worth of his freedom, his autonomy is discarded without hesitation. The road to dominion for those in power is paved with the corpses of martyrs and the forgotten masses, sacrificed at the altar of institutional

Man, however, bears within himself a singular attribute that defies this subjugation—the *inner might,* an immutable force of his own agency. It is through inner might that he asserts his desires, carves his own path, and resists the forces that seek his diminishment. A man is not defined by external circumstances, but by the manifestation of his will, for it is the essence of his being. This force, whether dormant or awakened, resides in all men—cowardly or courageous—for all exercise it, though some unknowingly surrender it to the mechanisms that oppress them.

Yet, the laws and edicts imposed by institutions—crafted not to uphold justice but to extinguish will—do not determine what is just or criminal. The measure of justice lies solely within the mighty of the Unique, for only he can define his own reality. A man who waits for another to grant him freedom has already failed. His might, his purpose—things that all men crave—are not stripped from him by force, but surrendered through his own inaction and compliance. To forfeit one's agency (a la pseudo-self) is to willingly submit to servitude, allowing those who command greater force to dictate his fate.

Might, in its purest form, is the architect of a man's intent, status, and comprehension of life's marvels. It is not confined to violence or domination but extends to the power of shaping one's own existence. Those who refuse to wield their will over those who seek to stifle it will inevitably find themselves enslaved, their purpose extinguished by the very forces they once dared to ignore. To abandon one's might is to abandon the essence of the self, allowing the world to define what should be claimed by one's own hand.

Thus, to wield one's might is not merely an act of defiance but an affirmation of existence itself. The Unique thrives not by waiting for liberty but by seizing it. His power lies not in the illusions of law or morality, but in his unyielding assertion of self. Those who deny this truth will find their will subjugated, their existence reduced to nothing more than

fuel for the ever-hungry machinery of the State. But for those who recognize the might within, no force can bind them, for their destiny is carved by their own hand—and it is theirs alone to wield.

AUTHOR'S NOTE

Might, as described in this context, is not to be conflated with the perversion of "might" espoused in Redbeard's *Might Makes Right*. That notion, a thin veil for social darwinism, eugenics, and crypto-fascist ideology, stands in direct opposition to the Unique'sn interests and the true nature of mankind. This false construct distorts Darwin's discoveries, twisting them into a justification for domination and exclusion—an ideology that seeks to impose strength and survival of the fittest as the natural order. Such ideas, grounded in the fallacy of inequality, are not only a betrayal of science but also of what it means to be homo sapiens.

For Man's true nature is not that of a ruthless, competitive beast, driven solely by base instincts and the need to subjugate others. No, Man's true nature is to love, aid, and cooperate (a la Kropotkin's mutual aid concept) to align his self-interest with the flourishing of others, not through coercion but through voluntary, reciprocal relationships. This form of cooperation, rooted in mutual self-interest, is essential for the true liberation of the Unique and for the realization of our shared goals. It is through this kind of solidarity—unforced, freely chosen, and universally beneficial—that we will achieve our mission.

Thus, the concept of might, as we engage with it here, is twofold. It is the force that drives the authoritarian system, the kind of might that is Randian in nature, one that demands without giving, one that takes from the masses while offering nothing in return. This might is the force of control and exploitation, bent on maintaining the status quo

through fear, coercion, and manipulation.

On the other hand, might is also the liberating force of the egoist, the power over oneself, driven by the intent to achieve one's own self-interest while simultaneously recognizing the interconnectedness of all. It is the force that empowers the Unique to shape his destiny, free from the shackles of imposed identities or artificial constraints, while remaining mindful of the well-being of others, understanding that true freedom arises only through the realization of mutual benefit.

This dichotomy is the heart of our struggle—one form of might seeks to dominate, while the other seeks to liberate. One seeks control, while the other seeks to emancipate. It is the second kind of might that we must champion, for it is the one that aligns with our true self-interest and that of all. It is only by embracing this genuine, liberating force that we can reject the tyranny of the state and those who enforce its will, and instead forge a new world built on mutual respect, true autonomy, and a commitment to the flourishing of every unique.

VII: IN SOLIDARITY WE STAND

The criticisms laid bare herein echo like a clarion call for rebellion—an insurrection against the State and its suffocating apparatus of control. In this moment of urgency, we must cast aside the constraints of jurisdiction and institutional power, for they are but tools of oppression, designed to mute our message before it reaches the masses. We act not out of blind hatred, but with a deeper understanding of what is necessary to break free from the shackles that bind us. Our actions, though varied in their motivations, are united in purpose—an undeniable truth that must resonate with every reader. Whether driven by personal gain, ideological fervor, or the unshakable belief in human autonomy, we are comrades in this fight, and our cause is one and the same.

Yes, we will be vilified. Yes, the State will seek to silence us, to crush us under the weight of its iron hand. The risk is ever-present: the loss of life, the smearing of our names, the animosity of those who cannot—or will not—understand our vision. But let these dangers be no deterrent. For in the face of tyranny, the price of courage is steep, yet worth every sacrifice. Even in the darkest hours, when our very lives are in peril, there will always be allies—comrades who stand steadfast by our side, unwavering in their loyalty and

conviction.

The State may take our bodies, it may rob us of our comforts, but it cannot claim the essence of who we are. The power of the State is fragile, built on the pretense of control and fear. But the true power lies within us—our strength, our defiance, our refusal to bow before it. That is something the State will never possess. And in this truth, we find our might.

In closing, I implore you, dear reader, to recognize the necessity of solidarity in this struggle. The insurgency cannot survive in isolation. To act alone is to invite defeat, for we are stronger together, bound by a common will to upend the status quo. It is only through collaboration, through mutual support, that we will achieve the revolution we so desperately need. As I draw my words to a close, I offer you my sincerest wishes for success in your endeavors. Whether you stand as an egoist, a communist, or anything in between, remember that we are all united in the same struggle against the oppressive force that is the State. Let there be no hesitation, no doubt, as we march forward, side by side, against our common enemy.

No gods, no masters—only ourselves, our will, and our unyielding drive for freedom.